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1. Mandepona, the most illustrious Chiriguano chief of the past century. His authority extended not only over the village of Macharetí, where he lived, but over vast expanses of the Chaco. (Photo. by the R. P. Honorato Catinari.)

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Plate III

2. Type of Chiriguano Indian from the Igüembé Valley. (Photo. A. M.)

1: Métraux--29 E-5 (1929) 1930 SF10 Chiriguano SF10

1: Métraux--40 E-5 (1929) 1930 SF10 Chiriguano SF10

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Fig. 1. Old Indian from the Santa Rosa Mission (Photo. by the Reverend Father Honorato Catinari).

/359 cont./
263 pieces which are put near the fire to make them melt little by little. The cooks dip them from time to time into the soup, then take them out. If the salt is taken from salt marshes or from water by evaporation, /360/ they mold it into large balls which are scooped out as needed (Fig. 28).

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Fig. 27. Young Chiriguano woman winnowing beans. Carurutí. (Photo. A. M.)

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263 The major part of the salt exploited in Chiriguano country comes from a mine situated in the San Simon region, between San Luis (Entre Rios) and the Salado River, in the department of Tarija. The Indians flock there from all directions
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492] with droves of donkeys which set out again loaded with big clocks of crystallized salt afterward cut into small pieces.

1: Métraux--115 E-5 (1929) 1930 SF10 Chiriguano SF10

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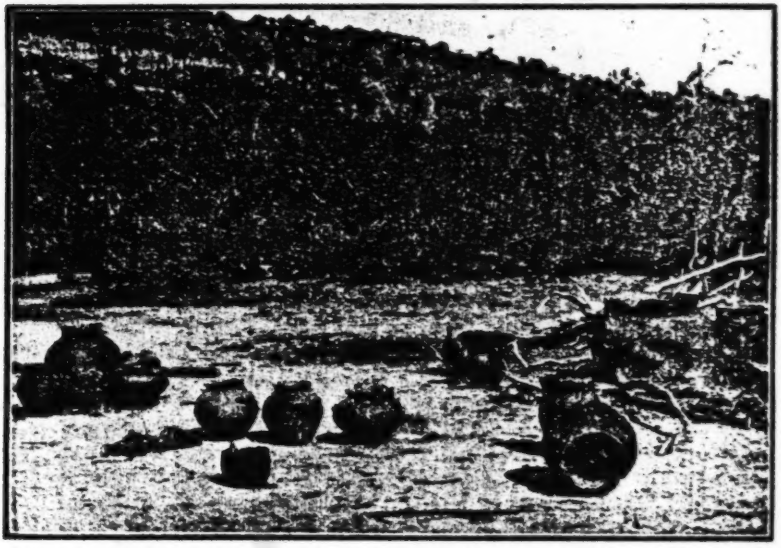

1. Vessels assembled in front of a hut and serving for the preparation of kãwi (chicha). Caruruti. (Photo. A. M.)

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2. Women and children taking kàwi. The women are squatting on the ground on skins, while the men are seated on benches or chairs. Samirenda. (Photo. A. M.)

/365 cont./

273 The preparation of chicha is not play: it is necessary not only /366/ to grind an enormous quantity of corn, but again to go
484 ceaselessly to get water, often at a great distance. At Cururutí
482 the nearest potable water was at the bottom of a ravine of particu-
273 larly difficult access. The women were constantly going there with an iru (Plate XVII, 1), which they carried on their backs in a net (añapoka) held on the forehead by a strap. They would fill

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Fig. 31. Woman sifting corn which she has just ground in the mortar beside her. This flour is to be roasted, then chewed to serve as ferment for kāwi. Cararutí. (Photo. A. M.)

484 the jug and, loading it with difficulty, would go back up the
482 steep slope doubled over under the weight. So as not to lose any
273 time, these hard-working creatures would take along a calabash full of ground corn which they continually chewed.

273 The ground corn is cooked in water and constantly stirred
412 with flat sticks whose edges used to be cut out with a certain
[178] artistic care in olden days (Fig. 32). Today a kind of oar (Fig.
[237] 33) or the scapula of an ox (Fig. 34) fastened to a long handle
[531] replaces the ancient utensils in which was manifested so well the Chiriguano tendency to decorate even the most humble objects.

2/n [For plate XVII, See category 116, P. 127-- Analyst]

/383 cont./

323 long time with the clay. This paste must have all the impurities removed, which is done in the course of the kneading (Fig. 56).

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Fig. 56. Fabrication of a vessel: the clay, after being mixed with pulverized potsherds, is kneaded. (Photographs taken by the author at Masaví in the Igüembé Valley.)

323 When the potter has obtained an elastic and sticky paste, she molds the base of a vessel, which she puts either on a piece of cloth or a small board. The foundation of the future receptacle looks like a disk raised on its periphery. A

/386 cont./

323 The paintings on some vessels produce a particularly successful /387/ effect, thanks to the alternation of brilliant,

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Fig. 59. Fabrication of a vessel: the inside surface is polished after being flattened with the hand.

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solid red with black of the same nature. The first of these colors
[386] is taken from the famous roucou, whose oily paste is mixed with resin, kneaded into a loaf, and melted on the hot walls of the vessel.

/389 cont./

415 531 The plant kingdom hardly inspires Chiriguano artists. The vessel of Plate LII, Fig. 3, is the only one whose decoration is clearly phytomorphic; and again in this case I am not sure that

323 516 342 291 415

Fig. 61. Fabrication of a vessel: the exterior surface is smoothed with a chip of bamboo after being flattened with the hand.

415 531 a European model did not serve as an intermediary between nature and the picture the potter portrayed.

[126] [179] /390/ Among the 200 vessels I collected in Chiriguano country there is not one that includes a figuration of the human face, with the exception of the one to which I have alluded, whose form betrays the desire to satisfy the stupid puerility of the tourists.

/392 cont./

531 184 peculiar to the villages of the upper Pilcomayo and the Iglembé valley. The decoration made up of broken and asymmetric lines does not go beyond the zone of the Franciscan missions and the Itiyuro region.

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Fig. 62. Fabrication of a large vat: the roll of clay is rolled between the palms of the hands. (Photographs taken by the author at Masavi, Iglembé Valley.)

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/392 cont./

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Fig. 63. Fabrication of a large vat: the roll of clay is ready to be superposed on the preceding one.

/433 cont./

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Fig. 87. Chiriguano woman getting ready to spin. Cururutí. (Photo. A. M.)

286 The reed of our European looms is replaced here by an /Fig. 88 appears here/ interlacing of threads which grasp one thread of the warp, then the other, alternately.

286 413 The woof is passed through with the help of a shuttle whose motion back and forth is facilitated by a weaver's sword (iwirapé) which separates the warp threads. This latter instrument is used to tighten the cloth each time the woof has passed through. A [239] mammalian metatarsal bone sharpened to a point (Fig. 92) or a small pointed or spindle-shaped stick (Figs. 93 and 94) permits

/433 cont./

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Fig. 88. Chiriguano girls spinning. Masaví (Igüembé Valley). (Photo. A. M.)

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moving the front /434/ warp threads back each time they have been crossed with the help of the reed. The woman who has just passed the woof through grasps this dagger firmly and with a sharp blow raises the threads of the warp after pulling on the reed. Difficult jobs, probably the execution of some /Fig. 89 appears here/ complicated figures, are accomplished with a wooden needle, which unfortunately I never saw used.

/471 cont./

353 and 127). Everything in the world can be found there: small vessels, baskets, boxes, packages carefully wrapped in cloth, in short, a thousand little objects which the Chiriguano women regard as their treasure. From the roof hang hooks from which [414] are suspended household effects or supplies. These hooks are [237] generally of wood, but there are some also which are formed by a deer foot bent back and dried in the sun (Fig. 128).

Every chink in the walls is transformed into a hiding-place where the women put their scissors, the men their knives or combs. /472/ Bows and arrows are slipped between the struts of the roof.

In some huts whose walls are plastered with earth, the Indians arrange niches in the shape of swallows' nests, which serve as rudimentary cupboards. Might there be in that a distant remembrance of the niches so characteristic of Inca houses? It is possible.

352 The inhabitants of each hut sit on the cots or on /Figs.
●516 130-132 appear here/ chairs with backs very well copied from
[179] those of the creoles. The women generally squat on the ground.
[178] On the upper Pilcomayo, one still finds benches with two seats (Fig. 129), a cultural element which the Chiriguano inherited from their ancestors of the Amazon basin.

356 The fire for cooking is lighted in the middle of the hut.
[354] Chiriguano dwellings are clean. I have never caught fleas or other vermin there as I have in the ranchos of creoles or half-breeds. The women sweep their huts at least once a day. One is rarely disturbed there by mice (Fig. 132).

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

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PLATE 41.—**Chiriguano pottery and urn burials.** *Top, left:* and *bottom:* Pottery making. *Top, right:* Urn burials at Caipipendi, Chaco, Bolivia. (Courtesy Alfred Métraux.)

[End Plate 2]

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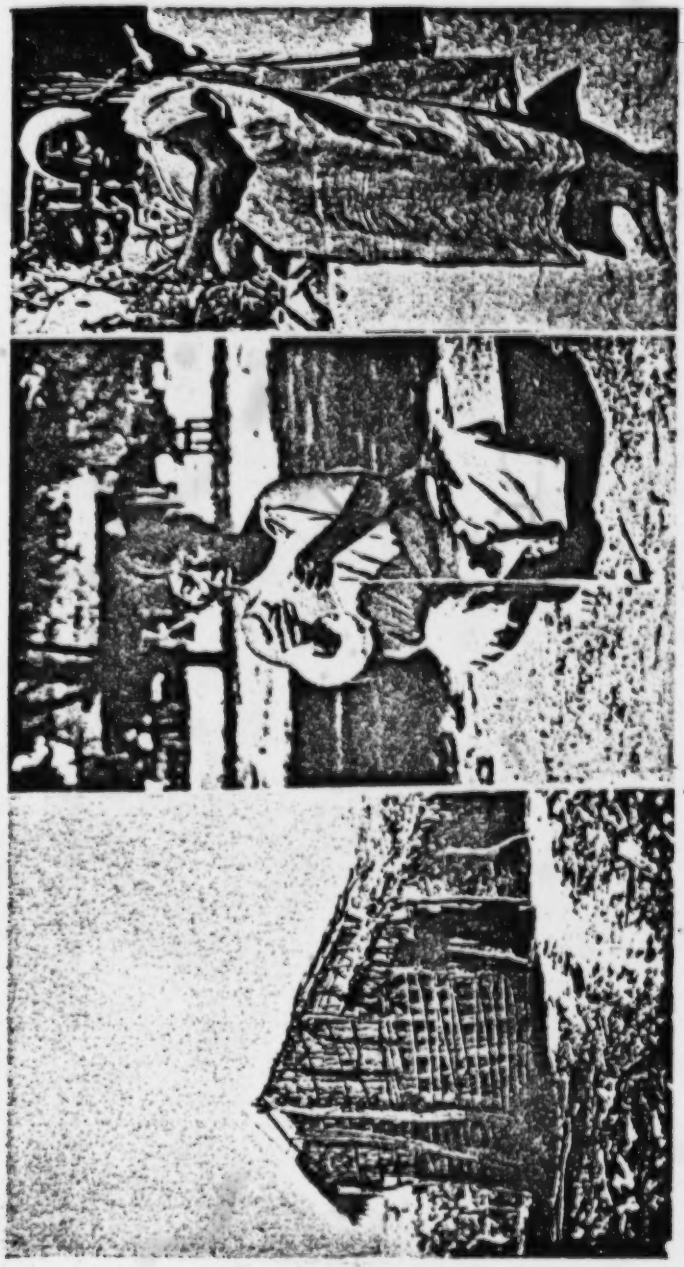

PLATE 42.—Chiriguano Indians. *Left:* Granary on piles. *Center:* Woman spinning. *Right:* Woman and child. (Courtesy Alfred Métraux.)

[End Plate 2]

4: Nimo--12 M-3 (1893-1911) 1912 SF10 Chirigamo SF10

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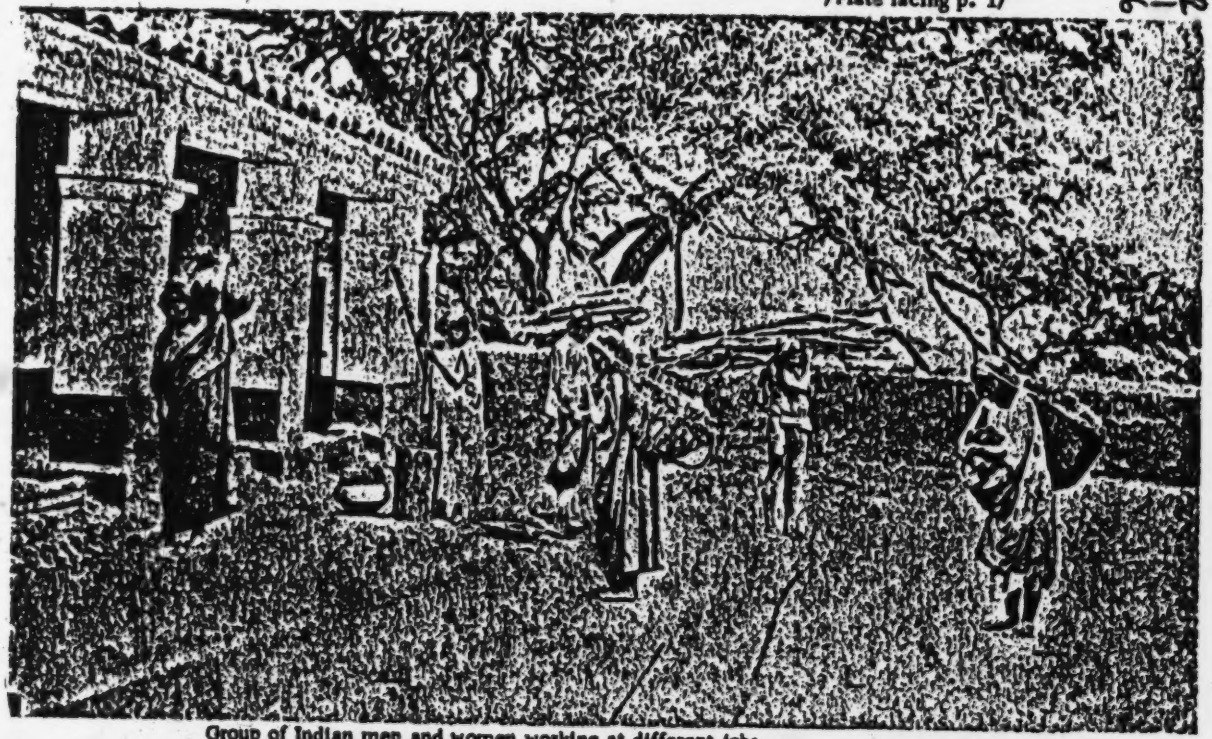
/Plate facing p. 1/



Group of Indian men and women working at different jobs.

4: Nino--148 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Group of Chiriguano Women

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142 The Chiriguano at the time of birth has a color which is difficult to define, but, and let nobody laugh at this, his color is that of newborn mice, and as he grows the color changes until it is that of sunburnt parchment. The causes [147] of this change are the tropical heat, the sudden winds and changes, and the burning sun, to the action of which they expose themselves with untoward pleasure, with no bother and without fear, even should they be but tender infants.

441 147 From this it can easily be deduced that the Indian does not fear the canicular sun, or heat either; he works on the hottest days without shirt, trousers, or anything which re- [291] sembles these; he stretches out full length, very content, [516] receiving on his back the rays of the firey sun, and nothing daunts him. But when the north wind changes to the south and consequently the cold begins and the frost comes, he is very cowardly, and it is hard to make him work well and happily; in such cases it is easier to suspend the work for a few days, not to pay the laborers anything at all, and not to get uselessly angry; but this can only be done when the suspension does not have any bad effects (2). /Illustration appears here./

2. It is not only the Chiriguano Indian who hates the cold, but also the other races of America, such as, for example, the Quichua /Quechua/, according to what the historian Robertson says.

165 /113/ Life Span

The Chiriguano normally lives a good many years; he is little affected by heat, cold, and the inconstancy of the climate, nor by drunkenness and self-indulgence, to which [145] capital vices he abandons himself from a tender age. Some reach and pass 100 years, judging their longevity by their hair, since their hair does not turn white except at a very

[Text Continues on P. 156]

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Partial View of Modern Chiriguano House

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352 The peculiarity of the Chiriguano cots is that they are almost always shorter than the persons who must sleep on it; most of them measure one meter 60 centimeters. They perhaps have [513] this peculiarity because they sleep curled up like pigs in order to hold together better the little clothing or blankets that they [178] possess. Today they are beginning to make them longer and [237] to have cots like the whites use; the open part of the latter is closed with cowhides which they attach first lengthwise and then at the sides, equidistantly about every seven or eight centimeters, with many small squares being the result (1).

1. The cots which are made with split agave sticks are soft and preferred; in the Ivu Mission almost all make them of this material.

574 The Chiriguano man does not like to sit on the ground either;
576 when he is visiting, it would be an insult to make a man sit on
516 the ground; nevertheless for a gathering of friends they do sit
352 down where they wish and stretch out like dogs in the sun. For
322 the reception of visitors they have crude seats. They are of
[574] wood and called Apica. There are some with two places and up to four with their respective dividers; there are some for [412] men and even for children. They are of a single piece, and they are made by dint of much patience by hollowing them out with an ax. The tree should be a thick one so that the seat may have a little height and the occupant may not cut a ridiculous figure of a punchinello or clown, causing laughter [438] among the onlookers. They also use benches and chairs like [439] those of the whites; they make the latter for their own use [824] and to sell to their fellows and to the whites. The wood which they seek out for these labors is zacharrosa, because it is soft and easily worked with the tools that are available to the poor Chiriguano, who does not always have an adze and a chisel.
352 Some people also have /181/ hammocks, Quiha ó inni, but they are so old and black because of the action of the smoke that they arouse disgust (1).

524 1. For a children's game they hang in the

/181 cont./

524 gallery two cords, tying at the ends a piece of cowhide 80 centimeters long by 30 in width, hanging about 60 centimeters above the ground. This is called Sabiuca, swing, and here the little boys and girls swing and rock.

562 Women sit on the ground in their houses and observe the
524 same custom when they go visiting. The man waits until he
526 is told where he should sit and always receives the best seat.
● 516 The woman does not wait; she knows her place; she arrives, does not greet anyone, leaves her bundle in a corner, if she has one, and then squats down in such a way that from near or far many women squatting like this look like so many carronades /camaretas/ ready to go off.

Matés

462 In the furnishings of Chiriguano houses a preferred place
241 is occupied by the matés, made of gourds divided vertically
415 through the middle. This is man's work; he plants them and
322 cultivates them in his field, and when they are mature they are brought to the house where they are allowed to dry in the shade and also in the sun. Some three months are needed for this or even more, depending on the season. Nevertheless, they are watched throughout to see whether a fingernail will penetrate the skin. When the fingernail will not penetrate, the gourds are ripe. Then they remove the first skin, split them, extract and completely remove the pulp, keep the seeds for the new planting, and, when they are clean, they let them dry for a few days.

462 They are put in a separate place, and a second operation
415 begins. With his Chiriguano patience, with a knife or other
531 instrument, the Indian begins to engrave whatever figures occur to him, such as tree branches, circles with grains of sand, squares, figures of jaguars, doves, lizards, dogs, chickens,

4: Nino--255 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Cacique Güiraesa with His Family

4: Nino--321 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Group of Indian Workers

/280 cont./

000 defeated, may the evil ones die. While the war lasts, it is the
722 rule that women and their daughters must not sit in a squatting
784 position, but with their legs stretched /281/ out in front, so that
516 their fathers and husbands who are in battle will not feel any
828 tiredness (1).

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1. The Italian del Campano, relying on the writings of Father Giannecchini, a missionary of the Colegio de Tarija, writes in his work that, before the fighting began and during it, women and maidens come out to the plaza and in a loud voice sing and dance the Aré aré. This song and dance must have originated among the Toba, who at that time were numerous in the Gran Chaco region, because in the Ivu region and other regions they scarcely know the name of the Aré aré, and not all share in that knowledge, as has been proved, for in no combat which has occurred to the north, south, and west of Ivu has the Aré, aré been danced and sung.

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During the Curuyuqui war the Santa Rosa mission was invaded by the rebels, who, in spite of their number and strength, were unable to enter the town which they intended to burn. Then and afterward the missionaries witnessed painful scenes of women who, crying their hearts out, raised their voices and threw ashes to obscure the enemies' vision. Bitter memories of that massacre are still retained, at which some of them laugh today, but they cried then. Whenever I hear the sad stories, my eyes overflow with tears (2).

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[648]

2. The Curuyuqui rebels first attacked the town of Cuevo, whose inhabitants had taken refuge in Santa Rosa the night before. In a few days they attacked the mission, from which it can be concluded that their hate was against the whites, and concomitantly against the Indians who were

4: Nino--384 M-3 (1893-1911) 1912 SF10 Chiriguano

Choroti SK6

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Group of Choroti Indians

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balls with rackets. This is a boys' game here. An extraordinarily attractive and difficult game is "tóki," which I saw played by the boys of the Chané on the Rio Parapiti. It is played by two, four, six, or more persons in two divisions. The balls of solid rubber are first tossed into the air by one of the players and then tossed with the head to the opponents' side from where it is sup-

Fig. 96. Máma is set out. Tshúcareta game. Tihuſpa. Chiriguano.

posed to be hit back again with the head. Touching the ball with the hand is forbidden. The side that has missed the ball five or ten times, according to what has been agreed upon, loses.

The game of tóki is mentioned in one of the legends of the Chané Indians. In this legend we see how difficult it was in former times for the Chané to obtain rubber for the balls: /194/ it had to be brought from afar because there is no rubber in the Chaco.

Now they get the rubber balls from Santa Cruz de la Sierra. I saw "tóki" played only by boys. In olden times it was played not only by the men, but also by the gods. It is known particularly

cf Nordenskiöld--48 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chiquito SF9

/194 cont./ 3 It is known particularly from the Chiquito Indians (1). CO 526

1. Erbauliche und angenehme Geschichten /Edifying and Pleasant Tales/. Vienna. 1729. Page 55. CO [113]

CO 524 512

Fig. 97. The sticks are thrown. Tshúcareta game.

CO 526

D'Orbigny (2) also mentions this charming game of the Chiquito.

2. D'Orbigny: Voyage. Partie historique. Vol. 2, pages 594-595. CO [113]

On the Rio Guaporé I saw Chiquitano-speaking /195/ rubber workers playing the game, and they were extraordinarily adept at hitting the ball with their heads. Lying on their stomachs, they even caught low balls, which almost touched the ground, in the same manner.

3 [i.e. The game of Tóki -- Analyst]

6: Nordenskiöld--49 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Venezuelan Indians 584

V 526 /196 cont./

Games with rubber balls seem to have become familiar to the Spaniards at a very late date. This is evident from the astonishment /Fig. 97 appears here/ with which Gumilla (1) mentions them.

V [13]

1. Gumilla: El Orinoco Ilustrado, Madrid, 1745. Page 190.

C 524 516

Fig. 98. The players look to see how the sticks have fallen.

V 526 [314]

He says that the balls and the manner of playing with them are remarkable. The ball is large and made from a wood sap called caucho; with a light blow it flies as high as a man is tall.

Gumilla says that the Indians on the Orinoco /196/ played with the right shoulder. If the ball hit another part of the body, the player lost a point. He admired their playing, for they threw the ball ten, twelve times and more, without its touching the ground.

/214 cont./

entirely untouched by the civilization of the whites, an opinion which I shall reproduce here verbatim:

"Ce qui m'a fort surpris, c'est que dans la licence où ils vivent, je n'ai jamais remarqué qu'il échappat à aucun homme la moindre action indécente à l'egard des femmes, et jamais je n'ai oui sortir de leur bouche aucune parole tant soit peu déshonnête

Fig. 111. The Chiriguano chief Mandepora.

/what surprised me very much is that in the freedom in which they live I never noticed the slightest indecent behavior on the part of any man with regard to women, and never did I hear from their lips any word that was the least bit immodest/."

/214 cont./

581 This Jesuit priest describes the marriages of the Chiriguano, however, as very loose.

581 273 With marriage, life begins in earnest for these Indians. It consists of work and drinking maize beer. I have already described their work somewhat; I shall discuss their drinking bouts below.

165 The life of the Indian men and women passes more quickly

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Fig. 112. Old woman. Rio Itiyuro.
Her grandsons were about 18 years old and younger.

165 than that of whites. The age of the Indian is very difficult to determine when one has no definite figures to go by. Maringay told me that he was the oldest of his tribe, that none of his contemporaries was living any more. The whites said that Maringay was over 100 years old. This is exaggerated, however. As a newly married /215/ youth 16-20 years old, Maringay visited

η:Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

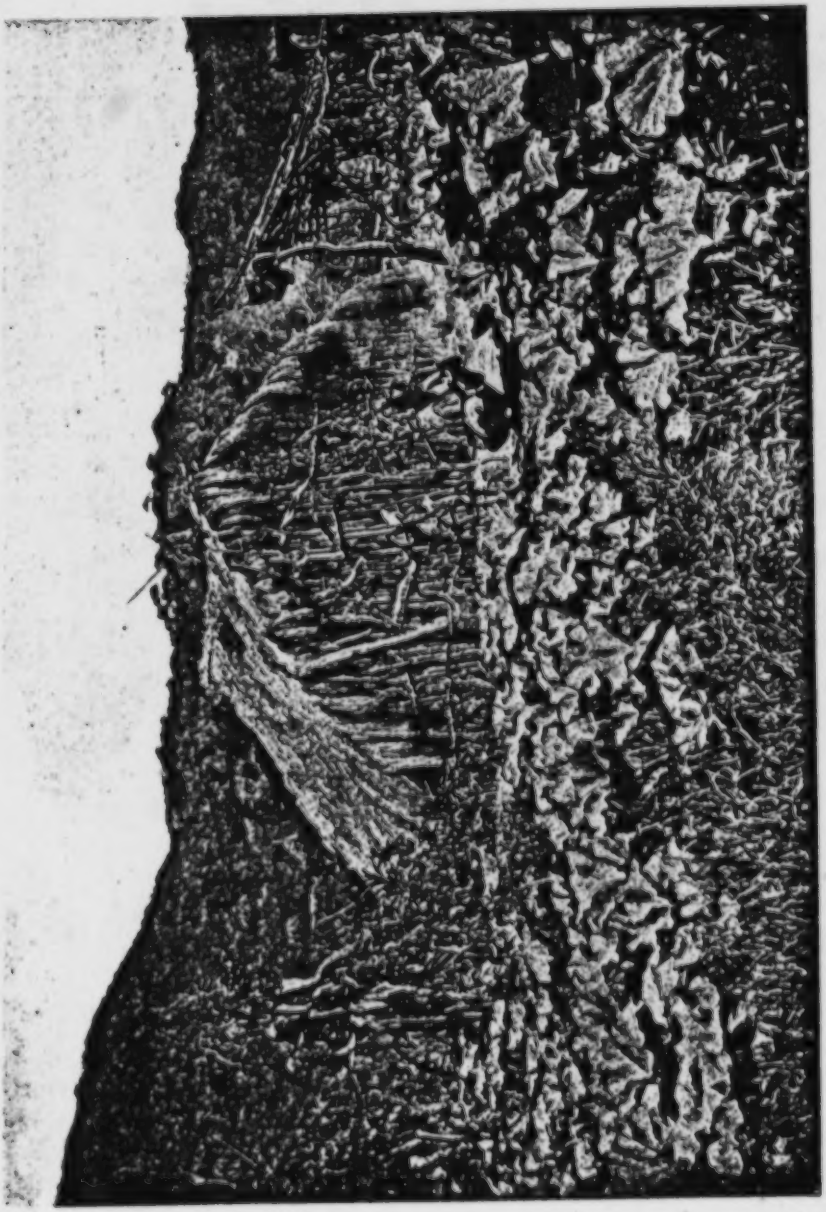

Fig. 189. Woman at a cooking fire in front of her hut. In the foreground a gourd-patch; to the right an open cooking shed, the roof of which was used as a rough pantry. Chiriguano. San Luis, Bolivia. Photo. E. v. K.

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8: Schmidt--9 E-5 (1935) 1938 SF10 Chiriguano SF10

Plate II

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Fig. 3
(I. C. 354) -- Chiriguano in Machareti

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Fig. 4
(I.C. 359) -- Chiriguano women in Machareti

8: Schmidt--28 E-5 (1935) 1938 SF10 Chiriguano SF10

Plate III

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Fig. 5
(I.C 360)- Chiriguano women with babies in Machareti

Fig. 6
(I.C. 358)--Chiriguano men in Machareti

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Fig. 7
(I.C. 361)--Chiriguano boys in Machareti

Fig. 8
(I.C. 362)--Chiriguano children in Machareti

Plate VI

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Fig. 14
(I.C. 356) -- Chiriguano women and children in front of their house in Machareti

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Fig. 15
(I.C. 358) -- Chiriguano in the town of Machareti